

Primitive Christianity  
REVIVED  
IN THE  
Faith and Practice  
Of the PEOPLE called  
QUAKERS.

Written, in *Testimony* to the present  
Dispensation of God, through Them  
to the World: That Prejudices may  
be removed, the Simple informed,  
the Well-disposed Encouraged, and  
the Truth and its Innocent Friends  
Rightly Represented.

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By William Penn

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*This People have I formed for my self: They  
shall shew forth my Praise, Isa. 43. 21.*

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THE  
EPISTLE  
TO THE  
READER.

Reader,

**B**y this short Enquiry  
Treatise, thou  
perceive the Subject,  
viz. The Light of Christ  
in Man, as the Manifes-  
tion of Gods Love, so  
Mans Happiness. Now,  
for as much as this is the

A 2

Pecu

The Epistle  
Peculiar Testimony and  
Characteristick of the Peo-  
ple called Quakers; their  
great Fundamental in Re-  
ligion: That by which they  
have been distinguished  
from other Professors of  
Christianity, in their Time,  
and to which they refer all  
Things about Faith, Wor-  
ship and Practice, both  
in their Ministry and Wri-  
tings: That as the Fingers  
shut out of the Hand, and  
the Branches from the Bo-  
dy of the Tree, so, true Re-  
ligion,

## to the Reader.

ligion, in all the Parts and Articles of it, Springs from this Divine Principle in Man: And because the Prejudices of some are very great against this People and their Way; and that others, who Love their Seriousness and commend their good Life, are yet, through Mistakes, or want of Inquiry, under Jealousie of their Unsoundness in some Points of Faith; and that there are not a few in all Perswasions which desire earnestly to

The Epistle  
to know and enjoy God in  
that sensible Manner this  
People speak of, and who  
seem to long after a State of  
Holiness and Acceptance  
with God; but are under  
Doubts and Dispondings of  
attaining it, from the want  
they find in themselves of in-  
ward Power to enable them,  
and are unacquainted with  
this Efficacious Agent,  
which God hath given and  
appointed for their Supply.

For these Reasons and  
Motives know, Reader, I  
have

to the Reader.

and so often trod upon and treated as the Off-scouring of the Earth, are the People of God, and Children of the most High.

Bear with me Reader, I know what I say, and am not bigb minded but fear.

For I write with Humility towards God, though with Confidence towards thee. Not that thou shouldest believe upon my Authority nothing less, for that's not Act upon Knowledge but Trust in Butdulitie thou

B shouldst

## The Epistle

I shouldst try and prove what  
I write: For that is all I  
ask, as well as all I need,  
for thy Conviction and my  
own Justification: The  
whole, indeed, being but a  
spiritual Experiment upon  
the Soul, and therefore seeks  
for no implicite Credit, be-  
cause it is Self-evident to  
them that will uprightly try  
it.

And when thou, Reader,  
shalt come to be ac-  
quainted with this Princi-  
ple, and the plain and hap-  
py

to the Reader.

Teachings of it, whom  
wilt, with us, admire thou  
shouldst live so long a Stran-  
ger to that which was so  
near thee, and as much won-  
der that other Folks should  
be so blind as not to see it,  
as formerly thou thoughtest  
us singular for obeying it.  
The Day, I believe, is at  
hand, that will declare this  
with an uncontrollable Au-  
thority, because it will be  
with an unquestionable E-  
vidence.

I have done, Reader,  
B 2 with

The Epistles  
with this Preface, which  
hath told thee. First, That  
I have stated the Principle,  
and opened, as God has en-  
abled me, the Nature and  
Virtue of it in Religion :  
Wherein the common Do-  
ctrines and Articles of the  
Christian Religion, are deli-  
vered and improved; and in  
which, I have endeavoured  
to express my self in Plain  
and Proper Terms; and not  
in Figurative, Allegorical,  
or Doubtful Phrases; that  
so I may leave no room for

an

## to the Reader.

am Equivocal or Double  
Sense ; but that the Truth  
of the Subject I treat upon,  
may appear Easily and Evi-  
dently to every common  
Understanding. Next, I  
have confirmed what I have  
writ, by Scripture, Reason  
and the Effects of it, upon  
so great a People ; whose  
uniform concurrence in the  
Experience and Practice  
thereof, through all Times  
and Sufferings, since a Peo-  
ple, challenge the Notice  
and Regard of every serious  
Rea-

## The Epistles

Reader. Thirdly, I have written briefly, that so it might be every ones Money and Reading: And, much in a little is best, when we see daily that the Richer People grow, the less Money or Time they have for God, and Religion: And perhaps, those that would not buy a large Book, may find in their Hearts to give away some of these, for their Neighbours Good, being little and Cheap. Be serious, Reader, be Impartial and

to the Reader.

and then be as Inquisitive  
as thou canst ; and that  
for thine own Soul, as  
well as the Credit of this  
most misunderstood and a-  
bused People : And the  
God and Father of Lights  
and Spirits, so bless thine,  
in the Perusal of this  
short Treatise, that thou  
mayst receive real Benefit  
by it, to his Glory and  
thine own Comfort : Which  
is the Desire and End of  
him that wrote it ; who is,  
in

The Epistle, &c.

in the Bonds of Christian Charity, very much  
and very ardently and with great affection  
Thy Real Friend.

W<sup>t</sup> B<sup>t</sup> A<sup>t</sup> M<sup>t</sup> P<sup>t</sup> beloved  
and friend to

**William Penn**

and a good writing. You  
will be kind to P<sup>t</sup> G<sup>t</sup> M<sup>t</sup> in  
the world.

and kind to those I have  
had the pleasure of writing  
to you.

and kind to those I have  
had the pleasure of writing  
to you.

**CHAP.**

## CHAP. I.

Sect. 1. *Their Fundamental Principle.* Sect. 2. *The Nature of it.* Sect. 3. *Called by several Names.* Sect. 4. *They refer all to this, as to Faith, and Practice, Ministry and Worship.*

§. 1. **T**HAT which the People called Quakers lay down, as a main Fundamental in Religion is this, *That God, through Christ, hath placed a Principle in every Man,*

Man, to inform him of his Duty and to enable him to do it ; and that those that live up to this Principle, are the People of God, and those that live in Disobedience to it, are not God's People, what ever Name they may bear, or Profession they may make of Religion. This is their Ancient, First and Standing Testimony : With this they began, and this they bore, and do bare to the World.

§. 2. By this Principle they understand something that is Divine, and though in Man, yet not of Man, but of God ; that came from him, and leads to him all those that will be lead by it.

§. 3. There are divers ways of speaking, they have been led to use, by which they declare and express what this Principle is, about which I think fit to Precaution the Reader. viz. They call it the Light of Christ within Man,  
or

or *Light within*, which is their Ancient and most General and Familiar Phrase ; also the

*a Manifestation* *b or* *c Appearance of Christ* *c, the d Witness of God, the e Seed of God, the f Seed of the Kingdom, g Wisdom, the h Word in the Heart, the Grace i that appears to all men, the k Spirit given to every Man to profit with, the l Truth in the inward Parts. The m spiritual Leaven that Leavens the whole Lump of Man :*

*a Joh. 1.9. b Rom. 1. 19. Tit. 3. 4. c Act. 17. 28. 2 Pet. 4. d Rom. 8. 16. e 1 John 5. 12, 12. f 1 Pet. 1. 23. 1 Jo. 3. 9. g Prov. 1. 20, 21, 22, 23. Ch. 8. 1, 2, 3, 4. b Deut. 30. 12. Rom. 10. 6, 7, 8. Psal. 119. 10. i Tit. 2. 11, 12. k 1 Cor. 1. 7. l Psalm 51. 6. Isa. 26. 2. John 14. 6. m Mat. 13. 33.*

Which are many of them Figurative Expressions, but all of them such as the *Holy Ghost* hath used, and which will be used in this *Treatise*, as they are most frequently in the Writings and Ministry of this People. But that this *Variety* and Manner of Expression, may not occasion any Misapprehension or Confusion

fusion in the Understanding of the Reader, I would have him know, that they always mean by those Terms or Denominations, not an *other*, but the *same Principle*, before mentioned: Which, as I said, though it be in Man, is not of Man, but of God, and therefore *Divine*: And one in it self, though diversly expressed by the Holy Men, according to the various Manifestations and Operations thereof.

§. 4. It is to This Principle of *Light*, *Life* and *Grace*, that this People refer all: For they say it is the great *Agent* in Religion; *That*, without which, there is no *Conviction*, so no

John 3. 5. *Conversion*, or *Regeneration*; and conse-

quently no entring into the Kingdome of God. That is to say, there can be no true *sight* of Sin, nor *sorrow* for it, and therefore no forsaking or overcoming of it, or Remission or Justification from it. A necessa-

ry and powerful Principle indeed, when neither Sanctification, nor Justification can be had without it. In short, there is no becoming Virtuous, Holy and Good without this Principle; no acceptance with God, nor Peace of Soul, but through it. But on the contrary, that the Reason of so much *Irreligion* among Christians, so much *Superstition*, instead of Devotion, and so much Profession without Injoyment, and so little *Heart-Reformation*, is because People, in Religion, ~~Over-look~~ this Principle, and leave it behind them.

They will be Religious *without* it, and Christians without it; though this be the only means of making them so indeed: So natural it is to Man, in his degenerate Estate, to prefer Sacrifice before Obedience, and to make Prayers go for Practice, and so flatter himself to Hope, by Ceremonial and Bodily Services, to excuse himself with God, from

the stricter Discipline of this Principle in the Soul; which leads Man to take up the Cross, deny self, and do that which God requires of him: And that is every Mans true Religion, and every such Man is truly Religious: That is, he is *Holy, Humble, Patient, Meek, Merciful, Just, Kind* and *Charitable*; which, they say, no Man can make himself; but that this Principle will make all them so, that will embrace the *Convictions*, and *Teachings* of it; being the *Root* of all true Religion in Man, and the *Good-Seed*, from whence all *Good Fruits* proceed. To sum up, what they say upon the Nature and Virtue of it, as Contents of that which follows, they declare that this Principle, is, First, *Divine*. Secondly, *Universal*. Thirdly, *Efficacious*: In that it gives Man.

First, *The Knowledge of God and of himself*, and therein a sight of his *Duty*, and *Disobedience* to it.

Secondly, *It begets a true Sense and Sor-*

*Sorrow for Sin, in those that seriously regard the Convictions of it.*

*Thirdly, It enables them to forsake Sin and Sanctifies from it.*

*Fourthly, It applies Gods Mercies in Christ for the forgiveness of Sins that are past; unto Justification, upon such Sincere Repentance and Obedience.*

*Fifthly, It gives the Faithful Perseverance unto a Perfect Man, and the Assurance of Blessedness World without End. To the Truth of all which, they call in a Threefold Evidence: First, The Scriptures, which give an ample Witness, especially those of the New and better Testament. Secondly, The Reasonableness of it in it self. And Lastly, A General Experience, in great Measure; But particularly their Own, made credible by the good Fruits they have brought forth, and the Answer God has given to their Ministry: Which, to impartial Observers, have commended the Principle, and gives me Occasion to abstract their History,*

in divers Particulars, for a Conclusion to this little *Treatise*.

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## CHAP. II.

Sect. 1. *The Evidence of Scripture for that Principle*, John 1. 4, 9.

Sect. 2. *Its Divinity*.

Sect. 3. *All things created by it*. Sect. 4.

*What it is to Man, as to Salvation.*

§. 1. I shall begin with the Evidence of the blessed Scriptures of Truth for this *Divine Principle*, and that under the Name of **Light**,

Light, the first and most common Word, used by them, to express and denominate this Principle by, as well as most apt and proper in this dark State of the World.

*John 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God.*

*Ver. 3. All things were made by him;*

*Ver. 4. In him was Life, and that Life was the Light of Men.*

*Ver. 9. That was the true Light, which Lighteth every Man that cometh into the World.*

§. 2. I have begun with him, that begun his History with the beginning of the Creation of God; the most beloved Disciple, and longest Liver of all the Apostles, and he, that for his excelling Knowledge and Wisdom in heavenly Things, is justly entitled, *John the Divine*. He tells us, first, what he was in

the

the Beginning, viz. The Word,  
*In the beginning was the Word.*

And though that shew what the Word must be, yet he adds and explains, that the Word was with God, and was God; lest any should doubt of the Divinity of the Word, or have lower Thoughts of him than he deserved. The Word, then, is Divine; and an apt Term it is that the Evangelist stiles him by, since it is so great an Expression of the Wisdom and Power of God to Men.

S. 3. *All things were made by him.* If so, he wants no Power. And if we were made by him, we must be now made by him too, or we can never enjoy God. His Power shews his Dignity, and that nothing can be too hard for such a sufficiency as made all things, and without which nothing was made that was made. As Man's Maker must be his Husband, so his Creator must be his Redeemer also.

S. 4. *In him was Life, and the Life was the Light of Men.* This is the **point**. The **Evangelist** compares the **Word** with the **Nature** and **Life** of **Men**. From thence he concludes, that the **Works** of the **Word**. And **John** then he tells us, what the **Word** is, with respect to **Men**, whom he calls **the Children of the Creation**, videlicet, *The Word was Life, and the Life was the Light of Men.* The Relation must be very near and intimate, when the very **Life** of the **Word** (that was with **God**, and was **God**) is the **Light** of **Men**: As if **Man** were next to the **Word**, and above all the rest of his **Works**; for it is not said so of any other **Creature**.

Man cannot want **Light** then; no not a **Divine Light**: For if this be not **Divine**, that is the **Life** of the **Divine Word**, there can be no such thing at all as **Divine** or **Supernatural** **Light** and **Life**: And the Text does not only prove the **Divinity** of the **Light**, but the **Universality** of it al-

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because the *Man* mentioned in  
*this Mankind*: Which is yet more  
evidently express'd in the 9th verse,  
*that was the true Light, which lighteth  
every Man: that cometh into the  
World*. Implying, that he that  
lighteth not Mankind is not that  
*true Light*; and therefore *John* was  
not that *Light*, but bore witness of  
him that was, who *lighted* every  
*Man*; to wit, the *Word* that took  
*Flesh*: So that both the *Divine  
Nature*, and *Universality* of the *Light*  
of Christ within, are confirmed to-  
gether.

## C H A P. III.

Sect. 1. *How this Scripture is wrested.* Sect. 2. *That 'tis a Natural Light.* Sect. 3. *That it Lighteth not all.* Sect. 4. *That 'tis only the Doctrine and Life of Christ when in Flesh all answer'd, and its Divinity and Universality proved.*

S. 1. **B**ut though there be no Passage or Proposition to

to be found in Holy Scripture, in which Mankind is more Interested, or that is more clearly laid down by the Holy Ghost, than this I have produced, yet hardly hath any place been more industriously wrested from its true and plain Sence: Especially since this People have laid any Stress upon it, in Defence of their Testimony of the *Light within*. Some will have it to be but a *Natural Light*, or a *Part of Man's Nature*, though it be the *very Life* of the *Word* by which the World was made; and wrapt within those Verses which only concern his *Eternal Power and Godhead*. But, because I would be understood, and treat of things with all plainness, I will open the Terms of the Objection as well as I can, and then give my Answer to it.

§. 2. If by *Natural* be meant a *Created thing*, as *Man* is, or any *thing* that is *requisite to the Composition*

position of Man, I deny it. The Text is expressly against it; and says, the Light with which Man is lighted, is the *Life of the Word*, which was with God and was God. But if by Natural is only intended, that the Light comes along with us into the World; or that we have it as sure as we are Born, or have Nature; and is the *Light* of our Nature, of our Minds, and Understandings, and is not the result of any Revelation from without, as by Angels or Men; then we mean and intend the *same* thing. For it is *Natural* to Man to have a *Supernatural* Light, and for the *Creature*, to be lighted by an *uncreated* Light, as is the *Life* of the *Creating Word*. And did People but consider the Constitution of Man, it would conduce much to preserve or deliver them from any Dilemma upon this account. For Man can no more be a light to his Mind than he is to his Body: He has the Capacity of seeing Objects when

when he has the help of Light, but cannot be a Light to himself by which to See them. Wherefore as the *Sun* in the Firmament is the Light of the Body, and gives us discerning in our Temporal Affairs; so the *Life* of the *Word* is the glorious *Light* and *Sun* of the *Soul*: Our *Intellectual Luminary*, that informs our Mind and give us true Judgment and Distinction about those things that more immediately concern our Better, Inward, and Eternal Man.

§. 3. But others will have this Text read thus, Not that the Word enlightens all Mankind, *but that all who are Enlightned, are Enlightned by him*, thereby not only narrowing and abusing the Text, but rendring God Partial, and so severe to his Creatures, as to leave the greatest part of the World in Darknes, without the means or opportunity of Salvation; though we are assured from the Scripture, That *all have Light*,

Light a, that <sup>b</sup>Christ is  
the Light of the World, <sup>a</sup>Joh. 1. 4, 9. <sup>b</sup>Ch.  
and <sup>c</sup>has he dyed for all; <sup>c</sup>Rom. 5.  
yea, the <sup>d</sup>Ungodly, and <sup>e</sup>1 Tim. 2. 4.  
that God desires not the <sup>e</sup>

Death of any, but rather that all should  
repent and come to the Knowledge of  
Truth and be saved;  
and <sup>f</sup>that the Grace of <sup>f</sup>Tit. 2. 11, 12.  
God has appeared to all  
Men, &c.

§. 4. There is a Third Sort that  
will needs have it understood, not  
of any Illumination by a Divine  
Light or Spirit in Man, but by the  
Doctrine Christ Preached and the  
Life and Example he Lived, and led  
in the World; and which yet neither  
reach'd the thousandth Part of Man-  
kind, nor can consist with what the  
Apostle John intends in the begin-  
ning of his History, which wholly  
relates to what Christ was before he  
took Flesh, or at least, what he is  
to the Soul, by his *immediate* *Im-*  
*pressions* and *Influences*. 'Tis most true,

D Christ

Christ was, in a Sence, the *Light of the World* in that very Appearance, and shined forth by his *heavenly Doctrine*, many admirable *Miracles*, and his *Self-denying Life*, and *Death*: But still that hinders not, but that he was and *is That Spiritual Light*, which shineth, more or less, in the Hearts, of the Sons and Daughters of Men. For as he was a *Light* in his Life and Conversation, he was only a *Light* in a more excellent Sence, then he spoke of to his Disciples, when he said, *Ye are the Lights of the World*. But Christ the Word enlightned them, and enlightens us, and enlightens all Men that come into the World; which he could not be said to do, if we only regard his Personal and Outward Appearance: For in that Sence it is long, since he was that Light, but in this, he is continually so. In that respect he is *Remote*, but in this Sence he is *Present* and *Immediate*, else we should render the Text, *That was the*

the True Light which **did** lighten, instead of which **Light** **the** **every** **Man** **that** **cometh** **into** **the** **World**. And that the Evangelist might be so understood as we speak, he refers to this as an Evidence of *His* being the *Messiah*, and not *John*; for whom many People had much Reverence; for, *verse 8.* *He* *saith* *of* *John*, *He* *was* *not* *That* *Light*, *but* *was* *sent* *to* *bear* *Witness* *of* *That* *Light*: Now comes his Proof and our Testimony, *That* *was* *the* *True* *Light*, *which* *lighteth* *Every* *Man* *that* *cometh* *into* *the* *World*; which was not *John*, nor any else, but the *Word* *that* *was* *with* *God*, and *was* *God*. The Evangelist did not describe him by his Fasting Forty Days, Preaching so many Sermons, Working so many Miracles, and Living so Holy a Life; and, after all, so patiently Suffering Death (which yet Christ did) thereby to prove him the Light of the World; but, says the Evangelist, *That* *was* *the* *True* *Light*, *the* *Word* *in* *Flesh* *the* *Messia-*

ab, and not John, or any else, which lighteth Every Man that cometh into the World. So that Christ is manifested and distinguished by giving Light: And indeed so are all his Followers from other People, by receiving and obeying it. There are many other Scriptures, of both Testaments, that refer to the Light within; either expressly, or implicitly; which, for Brevity's sake, I shall wave reciting, but the Reader will find some Directions in the Margent, which will guide him to them.

Job. 18. 5, 6. Ch.

21. 17. Ch. 25. 3.

Ch. 38. 5. Psalm

18. 28. Psalm 27.

1. Psalm 34. 5.

Psalm 36. 9. Psal.

118. 27. Psalm 119. 105. Prov. 13. 9. Ch. 20.

20. 27. Ch. 24. 20. and Isa. 2. 5. Ch. 8. 20. Ch.

42. 6. Ch. 49. 6. 1 Pet 2. 9. 1 John 2. 8.

## CHAP. IV.

Sect. 1. *The Virtue of the Light within; It gives discerning.* Sect. 2. *It manifests God.* Sect. 3. *It give Life to the Soul.* Sect. 4. *It is the Apostolical Message.* Sect. 5. *Objection Answered about two Lights.* Sect. 6. *About Natural and Spiritual Light: Not two Darknesses within, therefore not two Lights within.* D 3 in,

in, Sect. 7. *The Apostle John answers the Objection fully : The Light the same, 1 John 2. 8, 9.*

§. 1. **T**HE Third thing, is the *Virtue and Efficacy* of this Light for the end for which God hath given it, *viz. To lead and guide the Soul of Man to Blessedness.* In order to which, the first thing it does in and for Man, is to give him a True Sight or Discerning of himself: What he is, and what he does; that he may see and know his own Condition, and what Judgment to make of himself, with respect to Religion and a future Estate: Of which, let us hear what the *Word* himself saith, that cannot Err, as *John* relates it, *Chap. 3. 20, 21.* *For every one that doth Evil, hateth the Light, neither cometh*

cometh to the Light, least his deeds should be Reproved. But he that doeth Truth cometh to the Light, that his deeds may be made Manifest, that they are wrought in God. A most pregnant Instance of the *Virtue* and *Authority* of the Light. First, It is that which Men ought to examine themselves by. Secondly, It gives a *true Discerning* betwixt Good and Bad, *what is of God, from what is not of God.* And Lastly, It is a *Judge*, and condemneth or acquitteth, reproveth or comforteth the Soul of Man, as he rejects or obeys it. That must needs be *Divine* and *Efficacious*, which is able to discover to Man, what is of God, from what is not of God ; and which gives him a *Distinct Knowledge*, in himself, of what is wrought in God, from what is not wrought in God. By which it appears, that this Place does not only regard the discovery of Man and his Works ; but, in some Measure, it manifesteth God, and his Works also, which is yet some-

thing higher ; for as much as it gives the obedient Man a discovery of what is wrought or performed by God's Power, and after his Will, from what is the meer Workings of the Creature of himself. If it could not manifest God, it could not tell Man what was God's Mind, nor give him such a grounded Sense and Discerning of the Rise, Nature, and Tendency of the Workings of his mind or Inward Man, as is both expressed and abundantly implied in this Passage of our Saviour. And if it reveals God, to be sure it manifests Christ, that flows and comes from God. Who then would oppose or slight this blessed Light ?

S. 2. But that this *Light* doth manifest God, is yet Evident from Rom. i. 19. Because that which may be known of ( God ) is manifest in Men, for God hath shewed it unto them. An universal Proposition ; and we have the Apostles Word for it, who was *One of a Thousand*, and inspired on pur-

purpose to tell us the Truth : Let it then have its due weight with us. If that which may be known of God is manifest in Men, the People called *Quakers* cannot, certainly, be out of the Way in Preaching up the *Light within*, without which, nothing can be manifested to the mind of Man ; as saith the same Apostle to the *Ephesians*, Eph. 5. 13. *Whatsoever doth make manifest is Light.* Well then may they call this Light within a *Manifestation* or *Appearance of God*, that sheweth in and to Man all that may be known of God. A passage much like unto this, is that of the Prophet *Micah*, Chap. 6. 8. *God hath shewed thee, O Man, what is good ; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God ? God hath shewed Thee, O Man ! It is very Emphatical. But how hath He shewed him ? Why by his *Light in the Conscience*, which the wicked Rebel against, Job 24. 13. Who, for that Cause,*

Cause, know not the ways, nor abide in the Paths thereof: For its way are ways of Pleasantness, and all its Paths are Peace, to them that obey it.

§. 3. But the *Light* giveth the *Light of Life*, which is *Eternal Life* to them that receive and obey it.

Thus says the blessed Saviour of the World.

John 3. 12.

*I am the Light of the VVorld, he that followeth me shall not abide in Darkness, but shall have the Light of Life.* Now he is the Light of the VVorld, because he lighteth every Man that cometh into the VVorld; and they that obey that Light obey him, and therefore have the Light of Life. That is, the *Light* becomes *Eternal Life* to the Soul: That as it is the *Life* of the *VVord*, which is the *Light* in Man, so it becomes the *Life* in Man through his Obedience to it, as his *Heavenly Light*.

§. 4. Furthermore, this *Light* was the very Ground of the *Aposto- lical*

lical Message, as he Beloved Disciple  
assures us. This then  
is the Message, which 1 John 1. 5, 6, 7.  
we have heard of him,  
and declare unto you, that God is Light,  
and in him is no Darkness at all. If we  
say we have Fellowship with him, and  
walk in Darkness, we Lye and do not  
the Truth: But if we walk in the Light,  
as he is in the Light, we have Fellowship  
one with another, and the Blood of Je-  
sus Christ cleanseth us from all Sin.  
VWhich is so comprehensive of the  
Virtue and Excellency of the Light,  
in reference to Man, that there is  
little need that more should be said  
upon it; for as much as, *First*, It re-  
veals God, and that God himself is  
Light. *Secondly*, It discovers Dark-  
ness from Light, and that there is  
no fellowship between them. *Thirdly*,  
That Man ought to walk in the  
Light. *Fourthly*, That it is the  
Way to obtain forgiveness of Sin,  
and Sanctification from it. *Fifthly*,  
That it is the Means to have Peace  
and

and Fellowship with God and his People; his true Church, redeemed from the Pollutions of the VVorld.

S. 5. Some perhaps may Object, as indeed it hath been, more than once, objected upon us, *That this is another Light, not that Light where-with every Man is enlightened.* But the same Apostle, in his Evangelical History, tells us, that *in the VVord was Life, and the Life was the Light of Men, and that that very Light, that was the Light of the VVord, was the True Light which lighteth every Man that cometh into the VVorld,* John 3. 4, 9. VVhere is there as plain a Text to be found against the sufficiency, as well as Universality of the Light within; or a plainer for any Article of Faith in the whole Book of God. Had the *Beloved Disciple* intended *Two Lights*, in his Evangelical History, and his Epistles, to be sure he would have noted to us his Distinction: But we read of none, and by the Properties ascribed in each Writing,

ting, we have reason to conclude he meant the same.

5. 6. But if any shall yet Object, *That this is to be understood of a Spiritual Light, and that ours is but a Natural one.* I shall desire them to do two things. *1st* To prove that a *Natural* Light, as they phrase it, doth manifest God, other then as I have before explained and allowed; Since whatever is part of Man, in his Constitution, but especially in his Degeneracy from God, is far from Yielding him the knowledge of God, that it canoot *rightly* Reprove or Discover that which offends him, without the Light we speak of: And it is Granted, that what we call *Divine*, and some, Mistakenly, call *Natural* Light, can do both. *2dly* If this Light be *Natural*, Notwithstanding it doth manifest our Duty, and Reprove our Disobedience to God, they would do well to assign us some Certain *Medium*, or *Way*, whereby we may truly discern, and distinguish be-

between the Manifestations and Reproofs of the *Natural Light* within, from those of the *Divine Light* within, since they Allow the Manifestation of God, and Reproof of Evil, as well to the one, as to the other. Let them give us but one Scripture that distinguishes between a *Natural* and a *Spiritual Light within*. They may, with as much Reason, talk of a *Natural and Spiritual Darkness within*. 'Tis true, there is a natural proper darkness, to wit, the Night of the outward World; and there is a Spiritual darkness, *viz.* The clouded and benighted Understandings of Men, through disobedience to the Light and Spirit of God: But let them Assign us a Third, if they can. People Use, indeed, to say, improperly, of Blind men, they are *dark*, we may Call a *Natural* or *Idiot* so, if we will: But where is there another darkness of the Understanding, in the things of God? If they can, I say, find that, In and about the

the things of God, they do something.

Christ distinguished not between Darkness and Darkness, or Light and Light, in any such sense; nor did any of his Disciples: Yet both have frequently spoken of Darkness and Light. What difference, pray, doth the Scripture put between Spiritual Darkness and Darkness, mentioned in these Places, *Luke* 1. 7, 9. *Mat.* 4. 16. *John* 1. 5. *John* 3. 19. *John* 8. 12, 31, 46. *1 Thess.* 5. 4. *1 John* 1. 6. *Acts* 26. 18. *Rom.* 13. 12. *2 Cor.* 6. 14, 22. *Eph.* 5. 8. *Col.* 1. 13. Upon the strictest Comparison of them I find none. It is all one Spiritual Darkness. Neither is there so much as one Scripture that affords us a Distinction between *Light within*, and *Light without*; or that there are really Two Lights from God, in Man, that regard Religion. Peruse *Mat.* 4. 16. *Luke* 2. 32. *Chap.* 15. 8. *John* 1. 4, 5, 7, 8, 9. *Chap.* 3. 19, 20, 21. *Chap.* 8. 12. *Acts* 26. 18. *Rom.*

13. 12. 2 Cor. 4. 6. Chap. 6. 14. Eph.  
 5. 8, 13. Col. 1. 12. 1 Thef. 5. 5.  
 1 Tim. 6. 16. 1 Pet. 2. 9. 1 John 1.  
 5, 7. Chap. 2. 8. Rev. 21. 23, 24.  
**Chap. 22. 5.** And we believe the  
 greatest Opposer, to our Assertion,  
 will not be able to sever Light from  
 Light, or find out *two Lights within*,  
 in the Passages here mentioned, or any  
 other, to direct Man in his Duty to  
 God and his Neighbour: And if he  
 cannot, pray let him forbear his  
*mean Thoughts and Words* of the  
*Light of Christ within Man*; as Man's  
 Guide in Duty to God and Man. For  
 as he must yield to us, that the Light  
 Manifesteth Evil, and Reproveth for  
 it, so doth Christ himself teach us  
 of the Light, *John 3. 20.* For every  
 one that doth Evil hateth the Light,  
 neither cometh unto the Light, lest his  
 Deeds should be reproved. And the  
 Apostle *Paul* plainly saith, *Eph. 5.*  
 13. But *all things that are reproved*  
*are made manifest by the Light*; there-  
 fore there are not *two distinct Lights*  
 with-

within, but one and the same *Manifesting, Reproving, and Teaching Light* within. And this the Apostle *John* in his first Epistle makes plain, beyond all Exception, to all Considerate People: *First*, In that he calls *God, Light*, Chap. 1. 5. *Secondly*, In that he puts no *Medium*, or *Third* thing between that *Light*, and *Darkness*, Verse 6. *If we say, we have Fellowship with him, and walk in Darkness, we Lye, &c.* Intimating, that Men must walk either in *Light* or *Darkness*, and not in a *Third*, or other State or Region. I am sure, that which manifests and reproves *Darkness* cannot be *Darkness*. This all Men must confess.

S. 7. And, as if the Apostle *John* would have anticipated their Objection, *viz.* *'Tis true, your Light within reproves for Evil, but it is not therefore the Divine Light, which leads into higher things, and which comes by the Gospel;* he thus expresseth himself, *1 John Ch.2.8, 9. The Darkness is past,*

and the true Light now shineth. He that saith he is in the Light, and hateth his Brother, is in Darkness even until now; which is not another Light then that mentioned before, *Chap. 1.* For as Light is put there, in Opposition to Darkness, so Light here, is put in Opposition to Darkness. And as the Darkness is the same, so must the Light be the same. Wherefore we may plainly see, that it is not another Light, then that which reproves a Man for hating his Brother, which brings a Man into Fellowship with God, and to the Blood of cleansing, as the next Verse speaks: Therefore that Light which reproveth a Man for hating his Brother, is of a Divine and Efficacious Nature. In short, That Light which is opposite to, and reproves Spiritual Darkness, in Man and Woman, is a Spiritual Light; but such a Light is that which we Confess, Testifie to, and Maintain: Therefore it is a Spiritual Light. It is also worth our Notice, that the Apostle

postle useth the same Manner of Expression here, *Chap. 2. 8.* The *True Light shineth*, that he doth in his Evangelical History, *Chap. 1. 9.* That was the *True Light*; intimating the same Divine Word, or *True Light* now shineth; and that it is the same *True Light* in his account, that reproveth such as hate their Brethren: Consequently, that Light that so reproveth them, is the *True Light*. And strange it is, that Christ and his Disciples, but especially his beloved One, should so often make that very Light, which stoops to the lowest step of Immorality, and to the reproof of the grossest Evil, to be no other than the same Divine Light, in a farther degree of Manifestation, which brings such as follow it to the *Light of Life*, to the *Blood of Cleansing*, and to have fellowship with God and one with another. Nay, not only so, but the Apostle makes a Mans being a *Child of God*, to depend upon his *Answering* of this Light in a palpable and common

Cafe, *viz.* not hating of his Brother : And that yet any should shut their Eyes so fast against beholding the Virtue of it, as to conclude it a *Natural and Insufficient Light*, is both *Unscriptural and Unreasonable*. Shall we slight it because we come so easily by it, and it is so Familiar and Domestick to us ? Or make its being so common an Argument to undervalue so Inestimable a Mercy ? What is more common than *Light* and *Air*, and *Water* ? And should we therefore condemn them, or prize them ? Prize them certainly, as what we cannot live, nor live *comfortably*, without. The more general the Mercy is, the greater, and therefore the greater Obligation upon Man to live humbly and thankfully for it. And to those alone that do so, are its Divine Secrets revealed.

## CHAP. V.

Sect. 1. *The Light, the same with the Spirit. It is of God; proved by its Properties.* Sect. 2. *The Properties of the Spirit compared with those of the Light.* Sect. 3. *The Light and Grace flow from the same Principle, proved by their agreeing Properties.* Sect. 4. *An Objection Answer'd.* Sect. E 3 5. *Dif-*

5. Difference in Mani-  
festation, or Operation,  
especially in Gospel-  
Times, but not in Prin-  
ciple ; Illustrated.

Obj. **B**ut some may say, we could willingly allow to the Spirit and Grace of God, which seemed to be the peculiar Blessing of the New and Second Covenant, and the Fruit of the coming of Christ, all that which you ascribe to the Light within ; but except it appeared to us that this Light were the same in Nature with the Spirit and Grace of God, we cannot easily bring our selves to believe what you say in favour of the Light within.

Ans<sup>w</sup>. This Objection, at first look, seems to carry weight with it : But, upon a just and serious Review, it will appear to have more Words than Matter, Show than Substance : Yet

beginning

because it gives occasion to solve scruples, that may be flying in the way of the Simple, I shall attend it throughout. I say then, if it appear that the *Property's* ascribed to the *Light within*, are the same with those that are given to the *Holy Spirit* and *Grace* of God ; and that those several Terms or Epithytes, are only to express the divers Manifestations or Operations of one and the *same Principle*, then it will not, it cannot be denied, but this *Light within*, is *Divine* and *Efficacious*, as we have Asserted it. Now that it is of the same Nature with the *Spirit* and *Grace* of God, and tends to the same End, which is to bring People to God ; let the *Properties* of the *Light* be compar'd with those of the *Spirit* and *Grace* of God. I say, they are the same, in that, First, The *Light* proceeds from the *one Word*, and *one Life* of that *one Word*, which was *with* <sup>John 1. 4.</sup> *God* and *was God*. Secondly, It is <sup>John 1. 9.</sup> *Uni-*

Universal, it lighteth every Man. Thirdly, It giveth the Knowledge of God and Fellowship with him, Rom. 1. 19. John 3. 21. 1 John 3. 5, 6. Fourthly, It manifesteth and reproveth Evil, John 3. 20. Eph. 5. 13. Fifthly, It is made the Rule and Guide of Christian Walking, Psalm 43. 3. John 8. 12. Eph. 5. 13, 15. Sixthly, It is the Path for Gods People to go in, Psalm 119. 105. Prov. 4. 38. Isa. 2. 5. 1 John 1. 7. Rev. 23. and the Nations of them that are saved shall walk in the Light of the (Lamb.) Lastly, It is the Armour of the Children of God against Satan, Psalm 27. 4. The Lord is my Light, whom shall I fear, Rom. 13. 12. Let us put on the Armour of Light.

2. Now let all this be compar'd with the Properties of the Holy Spirit, and their Agreement will be very manifest. First, It proceedeth from God, because it is the Spirit of God, Rom. 6. 11. Secondly, It is Universal.

ful. It *forsooth* with the Old World, Gen. 6. 3. Then to be sure with the new One! Every one hath a measure of it given to profit himself, 1 Cor. 12. 7. Thirdly, It *reverenceth* God, Job 32. 8. & Cor. 2. 10, 11. Fourthly, It *reproveth* Sin, John 16. 8. Fifthly, It is a Rule and Guide for the Children of God to walk by, Rom. 6. 14. Sixthly, It is also the Path they are to walk in, Rom. 8. 1. Gal. 5. 19. Walk in the Spirit. Lastly, This is not all, it is likewise the Spiritual Weapon of a true Christian, Eph. 6. 17. Take the Sword of the Spirit, which is the Word of God. After such a hope none will deny that this Light and this Spirit must be of one and the same Nature, that work one and the same Effect, and tend evidently to one and the same Holy End.

§. 3. And what is said of the Light and Spirit, may also, very well be said of the Light and Grace of God;

in

in that. First, The Grace floweth from Christ the Word John 1. 4, 9, 14, that took Flesh as well as the Light ; for as in

him was Life, and that Life the Light of Men, so he was full of Grace and Truth, and of his fulness have all we received, and Grace for Grace. Secondly, It is Universal ; both from this

Text, and what the Tit. 2. 11, 12. Apostle to Titus teacheth ; For the Grace of God that bringeth Salvation, hath appeared to all Men. Thirdly, It manifesteth Evil, for if it teaches to deny Ungodliness and worldly Lusts, it must needs detect them, and so says the Text. Fourthly, It revealeth Godliness, and consequently it must manifest God. Fifthly, It is an Instruction and Guide ; for, says the Apostle, It teaches to deny Ungodliness and worldly Lusts, and to live Soberly, Righteously and Godly in this present World, and herein is a Rule of Life, Tit. 2. 11, 12.

Sixth-

Sixthly, *It is to all that receive it, all that they can need or desire,* 2 Cor. 12. 9. *My Grace is sufficient for thee.* An high Testimony, from Heaven, to the Power of this Teaching and Saving Grace, under the strongest Temptations.

Q. 4. Obj. But there is little mention made of the Spirit, and none of the Grace, before Christ's coming, and therefore the Spirit, as spoken of in the Writings of the New Testament, and especially the Grace, must be another and a nobler thing than the Light within.

Ans. By no means another Thing, but another Name, from another manifestation or Operation, of the same Principle. It is called Light, and the Distinction and Discerning of Light. Let there be Light, and there was Light, said God in the beginning of the Old World; so there is first Light in the begin-

Beginning of the New Circulation of  
Good in Man. It is called *Spirit*, be-  
cause it gives Life, Sense, Motion,  
and Power: and it is so often men-  
tioned in the Writings of the Old &  
New Testament; which every Reader  
may see, if he will but please to  
look into his Scripture-Concordance.  
Thus Gods Spirit strove, with the  
Old World, Gen. 6. 3. and with Isra-  
el, in the Wilderness, Nth. 9. 30.  
and David ask'd, in the Agony of his  
Soul, Whither shall I go from thy Spi-  
rit, Psalm 139. 7. and the Prophets  
then tell ie. It is stiled *Grace*, not  
from its being another Principle, but  
because it was a *fuller Dispensation* of  
the Grace and Power of the same  
Divine Principle: And that being  
the Work of God's Favour and Mercy, and  
not of Man's Merit, is aptly and deser-  
vingly styled the *Grace, Favour, or  
Mercy of God* to undeserving Man.  
The *Wind* does not always blow frost,  
nor the *Heaven* send down its *Rain* fre-  
ely,

4. nor the Sun shone forth always; it is therefore my, it is not of the same kind of Wind, Heat or Light, when it Blows, Rains or Shines but a little, as when it Blows, Rains or Shines much. It is certainly the same in Nature and Kind; and so is this blessed Principle, under all its several Dispensations, Manifestations and Operations, for the Benefit of Mans Soul, ever since the World began.

S. 5. But this is most freely, humbly and thankfully acknowledged by us, that the Dispensation of the Gospel, was the clearest, fullest, and noblest of all other; both with regard to the coming of Christ in the Flesh, being our one Holy Offering to God for Sin, through the Eternal Son, and the breaking forth of his Light, the Effusion of his Spirit, and Appearance of his Grace, in and to Man, in a more excellent manner, after his

Al-

Ascension. For though it was not another Light, or Spirit, then that which he had given to Man in former Ages, yet it was another and greater Measure; and that is the Priviledge of the Gospel above former Dispensations. What before shined but *dimly*, shines since with *great Glory*. Then it appeared but *darkly*, now with *open Face*. Types, Figures and Shadows *Vailed*, and made its appearances look *low* and *faint*; but in the Gospel Time, John 1. 5, 17. the *Vail* is *Rent*, and the *Hidden Glory* *manifest*. It was under the Law but as a Dew, or small Rain, but under the Gospel, it may be said to be poured out upon Men. According to that *Gracious and Notable Promise* of God, by the Prophet Joel 2. 28. *Joel, In the latter Days, I will pour out of my Spirit upon all Flesh*. Thus we say, when it

it Rains plentifully, look how it pours. So God augments his Light, Grace and Spirit to these latter Days. They shall not have it sparingly, and by small Drops, but fully and freely, and overflowingly too. And thus Peter, that deep and excellent Apostle, applies that Promise in *Joel*, on the Day of *Pentecost*, as the beginning of the accomplishment of it. This is Grace, and Favour, and Goodness indeed. And therefore well may this Brighter Illumination, and Greater Effusion of the Spirit, be called Grace; for as the coming of the Son excelled that of the Servant, so did the Manifestation of the Light and Spirit of God, since the coming of Christ, excell that of the foregoing Dispensations; yet ever sufficient to Salvation to all those that walked in it. This is our ~~news~~ of the *Light*, *Spirit*, and *Grace* of God: And by what is said, it is evident they are *one* and the *same* *Principle*, and that he that has *Light*, need  
not

not want the Spirit or Grace of God, if he will but receive it, in the Love of Christ: For the very Principle that is Light to show him, is also *Spirit*, to quicken him, and *Grace*, to Teach, Help, and Comfort him. It is sufficient in all Circumstances of Life to them that diligently Mind and obey him.

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CHAP.

## CHAP. VI.

Sect. 1. *An Objection Answer'd. All are not good, though all are Lighted.*

Sect. 2. *Another Objection Answer'd, that Gospel Truths were known before Christ's coming.* Sect. 3. *Another. The Gentiles had the same Light, tho' not with those Advantages.*

F ges.

ges: Prou'd from Scrip-  
ture.

§. 1. Obj. **B**ut some may yet say, if it be as you declare, how comes it, that all who are enlightened are not so good as they should be ; or, as you say, this would make them ?

Answ. Because People don't receive and obey it. All Men have Reason, but all Men are not Reasonable. Is it the fault of the *Grain*, in the *Garnary* that it yields no increase, or of the *Talent* in the *Napkin*, that it is not improved ? It is plain a *Talent* was given ; and as plain that it was *improveable* ; both because the *like* Talents were actually improved by others, and that the Just Judge expected his *Talent* with Advantage, which else, to be sure, he would never have done. Now when our Objectors will tell us, whose fault it was the *Talent* was not improved, we shall be ready to tell them, why the unpro-

unprofitable Servant was not so good, as he should have been. The Blind must not *blame* the Sun, nor Sinners tax the Grace of *Insufficiency*. 'Tis Sin that *darkens* the Eye, and *hardens* the Heart, and that *hinders* good things from the Sons of Men. If we do his *Will*, we shall know of his Divine *Doctrine*, so Christ tells us. Men, not living to what they know, cannot blame God, that they know no more. The unfruitfulness is in *us*, not in the *Talent*. 'Twere well indeed, that this were laid to Heart. But, alas! Men are too apt to follow their sensual Apperites, rather then their reasonable Mind, which renders them Brutal instead of Rational. For the *Reasonable* part of a Man, is his *spiritual* part, and that guided by the Divine *word*, or *Word*, which Tertullian interprets *Reason* in the most excellent Sence, makes Man truly *Reasonable*, and then it is that Man comes to offer up himself to God a reasonable Sacrifice. Then a *Man indeed*; a *complete* *Man*:

*Man*: Such a Man as God made, when he made *Man* in his own Image, and gave him *Paradise* for his Habitation.

§. 2. Obj. But some yet Object, If Mankind had always this Principle, how comes it that *Gospel Truths* were not so fully known before the coming of Christ to those that were obedient to it.

Answ. Because a *Child* is not a *grown Man*, nor the Beginning the *End*; and yet He that is the Beginning, is also the *End*: The Principle is the *same*, though not the Manifestation. As the *World* has many Steps and Periods of Time towards its *End*, so hath *Man* to his *Perfection*. They that are faithful to what they know of the Dispensation of their own Day, shall hear the Happy welcome of *well done good and faithful Servant*. And yet many of God's People in those Days had a Prospect of the *Glory* of the *latter Times*, the *Improvement* of Religion, the *Happiness* of the *Church of God*.

This

This we see in the Prophetic of Jacob and Moses, concerning the Restoration of Israel, by Christ. So David in many of his excellent Psalms, expressing most sensible and extraordinary Injoyments, as well as Prophesies. Particularly his 2, 15, 18, 22, 23, 25, 27, 32, 36, 37, 42, 43, 45, 51, 84, &c. The Prophets are full of it, and for that Reason have their Name; particularly *Isaiah*, Chap. 2. 9, 11, 25, 28, 32, 35, 42, 49, 50, 51, 52, 53, 54, 59, 60, 61, 63, 65, 66. *Jeremiah*, also Chap. 23, 30, 31, 33. *Ezekiel*, Chap. 20, 34, 36, 37. *Daniel* Chap. 8, 9, 10, 11, 12. *Hosea*, Chap. 1, 3. *Joel*, Chap. 2, 3. *Amos*, Chap. 9. *Micah*, Chap. 4, 5. *Zachariah*, Chap. 6, 8, 9, 11, 13, 14. *Malachy*, Chap. 3, 4. This was not another Principle, though another Manifestation of the same Principle, nor what is common, but particular and extraordinary in the Reason of it.

It was the same Spirit that came

upon *Moses*, which came upon *John the Baptist*, and it was also the same Spirit that came upon *Gideon*, and *Sampson*, that fell upon *Peter* and *Paul*; but it was not the same Dispensation of that Spirit. It hath been the *Way* of God, to visit and appear to Men according to their States and Conditions, and as they have been prepared to receive him, be it more outwardly or inwardly, sensibly or spiritually. There is no Capacity too low or too high for this Divine Principle: For as it made and knows all, so it reaches to all People. It extends to the meanest, and the highest cannot subsist without it. Which made *David* break forth in his Expostulations with God, *Whither shall I go from thy Spirit, or whither shall I flee from thy Presence?* Psalm 139. 7, 8, 9, 10. Implying it was every where, though not every where, nor at every time alike. If I go to *Heaven*, to *Hell*, or beyond the *Seas*, even there shall thy *Hand* lead me, and thy *Right Hand*

*Hand shall hold me.* That is, there will this Divine Word, this Light of Men, this Spirit of God, find me, lead me, help me and comfort me. For it is with me where ever I am, and where ever I go, in one respect or other ; *Prov. 6. 22.* *When thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; and when thou awakest, it shall talk with thee :* And I can no more get rid of it, if I would then of my self or my own Nature ; so present it is with me, and so close it sticks unto me. *Isa. 43. 2.* *When thou passest through the Waters, I will be with thee ; and through the Rivers, they shall not overflow thee ; when thou walkest through the Fire, thou shalt not be burnt, neither shall the Flame kindle upon thee.* David knew it, and therefore had a great value for it. *In thy Light shall we see Light, or we shall be enlightned by thy Light.* *Thou wilt Light my Candle, the Lord my God,* Psalm 14. 9. *Psalm 18. 28.* *will light my Darkness.*

Psalm 27. 1. Again, The Lord is my Light, whom shall I fear,

It was his Armour against all Danger. It took Fear away from him, and he was undaunted, because he was safe in the way of it. Of the same blessed Word he says elsewhere, *It is a Lamp unto my Feet, and a Lanthorn to my Paths.* In short, a Light to him in his way to Blessedness.

S. 3. Obj. But if the Jews had this Light it does not follow that the Gentiles had it also; but by your Doctrine all have it.

Ans<sup>w</sup>. Yes, and it is the Glory of this Doctrine which we profess, that Gods Love is therein held forth to All. And besides the Texts cited in general, and that are as Full and Positive as can be express, the Apostle is very Particular in the second Chapter of his Epistle to the Romans,

Rom. 2. 7. unto the 17. That the Gentiles having not the Law did by Nature the things contained in the Law, and were in an un-

to themselves. That is, they had not an outward Law, circumstanced as the Jews had; but they had the Works of the Law written in their Hearts and therefore might well be a Law to themselves, that had the Law in themselves. And so had the Jews too, but then they had greater outward helps to quicken their Obedience to it; such as God afforded not unto any other Nation: And therefore the Obedience of the Gentiles or Uncircumcision is said to be by Nature, or Naturally, because it was without those Additional, External, and extraordinary Ministries and Helps which the Jews had to provoke them to their Duty. Which is so far from lessening the obedient Gentiles, that it exalts them in the Apostles Judgment; because though they had less Advantages then the Jews, yet the Work of the Law written in their Hearts was made so much the more evident by the good Life they lived in the World. He adds, *that*

Consciences bearing Witness (or as it may be rendred, witnessing with them) and their Thoughts, mean while, accusing or else excusing one another, in the Day when God shall judge the secrets of all Hearts by Jesus Christ, according to my Gospel. Which presents us with four things to our Point, and worth our serious Reflection. *First*, That the Gentiles had the Law written in their Hearts. *Secondly*, That their Conscience was an allowed Witness or Evidence about Duty. *Thirdly*, That the Judgment made thereby shall be confirmed by the Apostles Gospel at the great Day, and therefore Valid and Irreversible. *Fourthly*, That this could not be, if the Light of this Conscience were not a Divine and Sufficient Light: For Conscience, truly speaking, is no other then the Sence a Man hath, or Judgment he maketh of his Duty to God, according to the Understanding God gives him of his Will. And that no ill, but a true and scriptural Use may be made

made of this Word *Conscience*, I submit It to *Duty*, and that, to a virtuous and Holy Life as the Apostle evidently doth, about which we cannot miss, or dispute, read *verse 7, 8, and 9*. It was to that therefore the Apostles of our Lord Jesus Christ desired to be made *manifest*, for they dared to stand the Judgment of *Conscience* in reference to the *Doctrine* they preach'd and prest upon Men. The Beloved Disciple also makes it a *Judge* of Man's present and future State, under the Term *Heart*, *For if our Heart condemn us, God is greater than our Heart,* 1 John 3, 21. xxv. and knoweth all things. Beloved, if our Heart condemn us not, then have we Confidence towards God. Plain and strong Words: And what were they about, but whether we Love, God, in Deed and in Truth: And how must that appear? Why in *keeping his Commandments*, which is living up to what we know. And if any desire to satisfie themselves farther of the

*Divini-*

Divinity of the Gentiles, let them read *Plato*, *Seneca*, *Plutarch*, *Epictetus*, *Marcus Aurelius Antoninus*, and the like Gentile WRITERS. They will also find many of their sayings, collected in the first Part of a Book called the *Christian Quaker*, and compared with the Testimonies of Scripture, not for their Authority, but agreeableness. In them they may discern many Excellent Truths, and taste great *Love* and *Devotion* to Virtue: A fruit that grows upon no Tree, but that of Life in no Age or Nation. Some of the most Eminent WRITERS of the first Ages, such as *Justin Martyr*, *Origen*, *Clemens Alexandrinus*, &c. bore them great Respect, and thought it no lessening to the Reputation of Christianity, that it was defended in many Gentile Authors, as well as that they used and urged them, to engage their Followers to the Faith, as *Paul* did the *Athenians* with their own Poets.

## CHAP. VII.

Sect. 1. *An Objection Answer'd about the various Dispensations of God. The Principle the same.*

Sect. 2. *God's Work of a Piece, and Truth the same under divers Shapes.*

Sect. 3. *The Reason of the prevalency of Idolatry.* Sect. 4. *The Quakers Testimony the best Antidote against it, viz. walking by a Divine Principle.*

## Principle in Man. Sect.

5. It was God's End in  
all his Manifestations  
that Man might be God's  
Image and Delight.

S. 1. Obj. But it may be said,  
If it were one Principle, why so many Modes and Shapes of  
Religion, since the World began? For  
the Patriarchal, Mosaical and Chris-  
tian, have their great differences; to  
say nothing of what has befallen the Chris-  
tian, since the Publication of it to the  
World.

Ans. I know not how properly  
they may be called divers Religions,  
that assert the true God for the Ob-  
ject of Worship; the Lord Jesus  
Christ, for the only Saviour; and the  
Light, or Spirit of Christ, for the great  
Agent and Means of Man's Conversion  
and Eternal Felicity, any more than

In-

Infancy, Youth, and Manhood make three Men, instead of three growths or periods of Time, of one and the same Man. But passing that, the many Modes or Ways of Gods appearing to Men, arise, as hath been said from the divers States of Men, in all which, it seems to have been his main design to prevent Idolatry and Vice, by directing their Minds to the true Object of Worship, and pressing Virtue and Holiness. So that though mediately he spoke to the Patriarchs, mostly by *Angels* in the fashion of Men, and by them to their Families, over and above the *Illumination* in themselves; so the *Prophets*, for the most Part, by the *Revelation* of the *Holy Ghost in them*, and *by them to the Jews*: And since the *Gospel Dispensation*, by his Son, both Externally, *by his coming in the Flesh*, and Internally, *by his spiritual Appearance in the Soul*, as he is the great *Light of the World*: Yet all its Howings mediately through others, has still been from

from the same Principle, co-operating with the Manifestation of it ~~im-~~,   
mediately in Man's own Particular.

§. 2. This is of great weight, for our Information and Incouragement, that God's Work, in reference to Man, is *all of a Piece*, and, in it self, lies in a narrow Compass, and that his Eye has ever been upon the *same thing* in all his Dispensations, *viz.* to make *Men truly Good*, by planting his Holy Awe and Fear in their Hearts: Though he has condescended, for the hardness and darkness of Men's Hearts, to approach and spell out his Holy Mind to them, by low and carnal ways, as they may appear to our more Enlightned Understandings: Suffering *Truth* to put on *divers* sorts of *Garments*, the better to reach to the low State of Men, to engage them from false Gods and ill Lives; seeing them *sunk* so much below their *nobler* Part, and what he made them, that, like brute Beasts, they knew not their own Strength and Excellency.

§. 3. And if we do but well consider the Reason of the Prevalency of *Idolatry*, upon the *Earlier* and *Darker* Times of the World, of which the Scripture is very particular, we shall find

Gen. 31. Ch. 35.  
Exod. 20. \_\_\_\_\_  
Levit. 21. \_\_\_\_\_  
Deut. 29. Ch. 30.  
31. 32. Chap.  
Josh. 22. 23, 24.  
Chap.

that it ariseth from this ; that it is more *Sensual*, and therefore calculated to please the *Sences* of Men ; being more *Outward* or *Visible*, or more in their own Power to perform then one more *spiritual* in its Object. For as their *gods* were the Workmanship of *Mens* Hands, they could not prefer them, that being the Argument which did most of all gaul their Worshippers, and what of all things, for that reason, they were most willing to forget. But their Incidency to *Idolatry*, and the Advantages it had upon the true Religion with them, plainly came from this, that it was more outward and *sensual* : They could see the Object of their

Devotion, and had it in their Power to Address it when they would. It was more *fashionable* too, as well as better accommodated to their *Dark* and too *Brutal* State. And therefore it was that God, by many Afflictions, and greater Deliverances, brought forth a People, to endear himself to them, that they might remember the Hand that saved them, and Worship him, and him only ; in order to root up *Idolatry*, and plant the *Knowledge*, and *fear of him in their Minds*, for an Example to other Nations. VVhoever reads *Deuteronomy*, which is a *summary* of the other four Books of *Moses*, will find the frequent and earnest Care and concern of that good Man for *Israel*, about this very Point ; and how often that People *slipt* and *laps'd*, notwithstanding God's Love, Care and Patience over them, into the *Idolatrous* Customs of the Nations about them. Divers other Scriptures inform us also, especially those of the

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Prophets, *Isaiah* 44. and 45. *Psalms* 37. and 115. and *Jer.* 10. where the Holy Ghost Confutes and Rebukes the People, and mocks their *Idols* with a sort of Holy Disdain.

§. 4. Now that which is *farthest* from Idolatry, and the best *Antidote* against it, is the *Principle* we have laid down, and the more Peoples Minds are turned and brought to it, and that they resolve their Faith, VVorship and Obedience into the Holy Illuminations and Power of it, the *nearer* they grow to the end of their Creation, and consequently to their *Creator*. They are more spiritually qualified, and become better fitted to VVorship God as he is: VVho, as we are told, by our Lord Jesus Christ, *Is a Spirit and will be Worshipped in Spirit and in Truth, and that they are such sort of Worshippers which God seeketh to worship him, in this Gospel Day.* The hour cometh, saith he, *and now is.* That is, some now do so, but more shall. A plain

Assertion in present, and a *Promise* and *Prophesie* of the *encrease* of *such* *Worshippers* in future. *VVhich* shows a *Change* intended from a *Ceremonial* *Worship*, and *State* of the *Church* of *God*, to a *Spiritual* *One*. *Thus* the *Text*; *But the time cometh, and now is, when the true Worshippers shall Worship the Father in the Spirit and in the Truth.* *VVhich* is as much as to say, when the *Worship* of *God* shall be *more Inward* than *Outward*, and so *more suitable* to the *Nature* of *God*, and the *nobler Part* of *Man*, his *Inside*, or his *inward and better Man*: *For so those blessed VVords import, in Spirit and in Truth. In the Spirit, that is, through the Power of the Spirit. In the Truth, that is, in Realities, not in Shadows, Ceremonies, or Formalities, but in Sincerity with and in Life, being divinely prepared and animated; which brings Man not only to offer up Right VVorship, but also into Intimate Communion and Fellowship with God, who is a Spirit.*

§. 5. And if it be duly weighed it will appear, that God, in all his Manifestations of himself, hath still come *nearer* and *nearer* to the *Insides* of Men, that he might reach to their Understandings, and open their *Hearts*, and give them a plainer and nearer Acquaintance with himself in Spirit: And *then* it is that Man must seek and find the Knowledge of God for his Eternal Happiness. Indeed, all things that are made show forth the Power and Wisdom of God, and his Goodness too to Mankind; and therefore many Men urge the *Creation* to silence *Atheistical Objections*: But though all those things show God, yet Man does it, above all the Rest. He is the *precious Stone* of the *Ring*, and the most *glorious Jewel* of the *Globe*; to whose reasonable Use, Service, and Satisfaction, the whole seems to be made and dedicated. *But God's Delight* (by whom Man was made, we are told by the *Holy Ghost*) is in the *habitable Parts* of

of the Earth, with the Sons of Men, Prov. 8. 31. And with those that are contrite in Spirit, Isa. 66. 1. And why is Man his Delight, but because Man only, of all his Works, was his Likeness. This is the *intimate Relation* of Man to God: Some-what *nearer* than ordinary; for of all other Beings Man *only* had the Honour of being his *Image*; and by his *Resemblance* to God, as I may say, came his *Kindred* with God and *Knowledge* of him. So that the nearest and best way for Man to know God, and be acquainted with him, is to seek him in himself, in his *Image*; and as he finds that, he comes to find and know God. Now Man may be said to be God's Image in a double Respect. *First*, As he is of an Immortal Nature; and next, as that Nature is *Endued* with those Excellencies in *small*, and proportionable to a Creatures Capacity, that are by Nature *Infinitely* and *Incomparably* in his Creator, For

For Instance, *Wisdom, Justice, Mercy, Holiness, Patience*, and the like. As Man becomes Holy, Just, Merciful, Patient, &c. By the *Copy* He will know the *Original*, and by the *Workmanship* in himself, he will be acquainted with the *Holy Workman*. This *Reader* is the *Regeneration* and *New Creature* we press, and according to this Rule, we say, *Men ought to be Religious, and Walk in this World*. Man, as I said just now, is a Composition of both Worlds; his Body is of this, his Soul of the other World. The Body is as the Temple of the Soul, the Soul the Temple of the Word, and the Word, the Great Temple and Manifestation of God. By the Body the Soul looks into and beholds this World, and by the Word it beholds God the World that is without End. Much might be said of this Order of things, and their respective Excellencies, but I must be Brief.

## C H A P. VIII.

Sect. 1. *Doctrine of Satisfaction and Justification Owned and Worded according to Scripture.*  
Sect. 2. *What Constructions we can't believe of them, and which is an abuse of them.* Sect. 3. *Christ Owned a Sacrifice and a Mediator.* Sect. 4. *Justification Two-fold, from the Guilt of Sin,*

*Sin, and from the Power  
and Pollution of it. Sect.  
5. Exhortation to the  
Reader upon the whole.*

Obj. I. **T**hough there be many good things said, how Christ appears and works in a Soul, to Awaken, Convince and Convert it; yet you seem not particular enough about the Death and Sufferings of Christ: And it is generally Rumour'd and Charged upon you by your Adversaries, that you have little reverence to the Doctrine of Christ's Satisfaction to God for our Sins, and that you do not Believe, That the Active and Passive Obedience of Christ, which he was in the World, is the alone ground of a Sinner's Justification before God.

*Answ. S. I. The Doctrine of Satisfaction and Justification, truly understood, are placed in so strict an Union, that the one is a necessary Consequence*

sequence of the other, and what we say of them, is what agrees with the Suffrage of Scripture, and for the most part in the terms of it; always believing, that in Points where there arises any difficulty, be it from the Obscurity of Expression, Mis-translation, or the Dust raised by the Heats of *Partial Writers*, or *Nice Criticks*, it is ever best to keep close to the Text, and maintain **Charity** in the rest. I shall first speak *Negatively*, what we do not own, which perhaps hath given occasion to those who have been more Hasty than Wise, to judge us defective in our Belief of the Efficacy of the Death and Sufferings of Christ to Justification: As,

§. 2. First, We cannot Believe that Christ is the *Cause*, but the *Effect* of God's Love, according to the Testimony of the Beloved Disciple *John*, Chap. 3. God hath so loved the *World*, that he hath given his only Begotten Son into the *World*, that whosoever believeth on him should

should not perish, but have Everlasting Life.

Secondly, We cannot say, God could not have taken another way to have saved Sinners, than by the Death and Sufferings of his Son, to satisfie his Justice, or that Christ's Death and Sufferings were a *strict* and *rigid* Satisfaction for that Eternal Death and Misery due to Man for Sin and Transgrefſſion: For such a Notion were to make God's Mercy little concerned in Man's Salvation; and indeed we are at too great a diſtance from his Infinite Wisdom and Power, to judge of the *Liberty* or *Necessity* of his *Actings*.

Thirdly, We cannot say Jesus Christ was the *greatest Sinner* in the World, (because he bore our Sins on his Cross, or because he was made Sin for us, who knew no Sin) an Expression of great *levity* and *unsoundness*, yet often ſaid by great Preachers and Profefſors of Religion.

Fourthly,

Fourthly, We cannot Believe that Christ's Death and Sufferings *do* satisfies God, or justifies Men, as that they are thereby Accepted of God: They are indeed thereby put into a state capable of being accepted of God, and through the Obedience of Faith and Sanctification of the Spirit, are in a state of Acceptance: For we can never think a Man justified before God, while *Self-condemned*; or that any Man can be in Christ, who is not a *New Creature*, or that God looks upon Men *otherwise* than they are. We think it a state of *Presumption*, and not of *Salvation*, to call *Jesus, Lord!* and not by the Work of the *Holy Ghost. Master!* And he not yet *Master of our Affections: Saviour!* And they not saved by him from their *Sins: Redeemer!* And yet they not redeemed by him from their *Passion, Pride, Covetousness, Wantonness, Vanity, Honours, vain Friendships, and Glory of this World: Which were to deceive themselves; for God will*

will not be mocked, such as Men sow, such they must reap. And though Christ did *Die* for us, yet we must, by the Assistance of his Grace, *work out our Salvation with fear and trembling*: As he Died for Sin, so we must Die to Sin, or we cannot be said to be saved by the Death and Sufferings of Christ, or throughly justified and accepted with God. Thus far Negatively. Now, Positively, what we own as to Justification.

§. 3. We do Believe, That Jesus Christ was our Holy *Sacrifice*, and *Atonement*, and *Propitiation*; that he bore our Iniquities, and that by his Stripes we were healed of the Wounds *Adam* gave us in his Fall; and that God is just in forgiving true Penitents upon the Credit of that Holy Offering, Christ made of himself to God for us; and that what he did and suffer'd, satisfied and pleased God, and was for the sake of fallen Man that had displeased God: And that through the Offering up of himself

self once for all, through the E-  
ternal Spirit, he hath for Ever per-  
fected those ( in all times ) that are  
sanctified, *who walk not after the Flesh,*  
*but after the Spirit.* Rom. 8. 1. Mark that.

S. 4. In short, *Justification* consists  
of two parts, or hath a twofold **Con-**  
**sideration**, *viz.* *Justification* from  
the Guilt of Sin, and *Justification*  
from the Power and Pollution of Sin,  
and in this Sense *Justification* gives  
Man a full and clear Acceptance be-  
fore God. For want of this latter  
part, it is that so many Souls Religi-  
ously inclin'd, are often under Doubts,  
Scruples and Dependencies, notwith-  
standing all that their Teachers tell  
them of the Extent and Efficacy of the  
first part of *Justification*. And it is  
too general an Unhappiness among  
the Professors of Christianity, that  
they are apt to cloak their own *Active*  
*and Passive Disobedience* with the *Active*  
*and Passive Obedience of Christ.* The  
first part of *Justification* we do rever-  
ently and humbly acknowledge is  
only

only for the sake of the Death and Sufferings of Christ ; nothing we can do, *though by the Operation of the Holy Spirit*, being able to cancel Old Debts, or wipe out Old Scores : It is the Power and Efficacy of that Propitiatory Offering, upon Faith and Repentance, that justifies us from the Sins that are past ; and it is the Power of Christ's Spirit in our Hearts that purifies and makes us acceptable before God. For till the Heart of Man is purged from Sin, God will never accept of it. He Reproves, Rebukes and Condemns those that entertain Sin there, and therefore such cannot be said to be in a *Justified State* ; Condemnation and Justification being Contraries : So that they that hold themselves in a Justified State by the Active and Passive Obedience of Christ, while they are not Actively and Passively Obedient to the Spirit of Christ Jesus, are under a *strong and dangerous Delusion* ; and for crying out against this Sin-pleasing Imagination,

not

not to say *Doctrine*, we are Staged and Reproached as Deniers and Despisers of the Death and Sufferings of our Lord Jesus Christ. But be it known to such, they add to Christ's Sufferings, and Crucifie to themselves afresh the Son of God, and trample the Blood of the Covenant under their Feet, that walk unholily under a Profession of Justification; for God will not acquit the Guilty, nor justify the Disobedient and Unfaithful. Such deceive themselves, and at the Great and Final Judgment their Sentence will not be, Come ye Blessed, because it cannot be said to them, **Well done Good and faithful**, for they cannot be so esteemed that live and die in a Reproveable and Condemnable State; but, Go ye Cursed, &c.

S. 5. Wherefore, O my Reader! Rest not thy self wholly satisfied with what Christ has done for thee in his Blessed Person without Thee, but press to know his Power and Kingdom

dom *within thee*, that the *strong Man*, that has too long kept thy House, may be *bound*, and his Goods *spoiled*; his Works *destroyed*, and Sin *ended*; according to the *1 John 3.7.* For which end, says that Beloved Disciple, Christ *was manifested*, that all things may become *New*; *New Heavens*, and *New Earth*, in which *Righteousness* dwells. Thus thou wilt come to glorifie God in thy Body, and in thy Spirit, which are his; and live to him, and not to thy self. Thy Love, Joy, Worship, and Obedience; thy Life, Conversation, and Practice; thy Study, Meditation, and *Devotion*, will be *Spiritual*: For the Father and the Son will make their *abode* with thee, and Christ will *manifest* himself to thee; for the *Secrets* of the Lord are with them that fear him. And an holy *unction* or *Anointing* have all those, which leads them *into all truth*, and they need not the Teachings of Men: They are better Taught, being Instructed

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by the *Divine Oracle*; no bare *Hear-say*, or *Traditional Christians*, but fresh and living *Witnesses*: Those that have seen with their *own Eyes*, and heard with their *own Ears*, and have handled with their *own Hands*, the *Word of Life*, in the divers Operations of it, to their *Souls Salvation*. In this they Meet, in this they Preach, and in this they Pray and Praise: Behold the *New Covenant* fulfilled, the *Church and Worship of Christ*, the Great *Anointed* of God, and the Great *Anointing* of God, in his *Holy, High Priesthood and Offices in his Church*!

## CHAP. IX.

Sect. 1. *A Confession to  
 Christ and his Work,  
 both in Doing and Suf-  
 fering.* Sect. 2. *That  
 ought not to make void  
 our Belief and Testimony  
 of his Inward and Spi-  
 tual Appearance in the  
 Soul.* Sect. 3. *What our  
 Testimony is in the latter  
 respect : That 'tis im-  
 possible to be saved by*  
 H 2 *Christ*

*Christ Without us, while we reject his Work and Power Within us.* Sect.

4. *The Dispensation of Grace, in its Nature and Extent.* Sect. 5. *A further Acknowledgment to the Death and Sufferings of Christ.* Sect. 6. *The Conclusion, shewing our Adversaries Unreasonableness.*

§. I. **A**ND lest any should say we are *Equivocal* in our Expressions, and *Allegorize away* Christ's Appearance in the Flesh; meaning only thereby, our own Flesh, and that as often as we mention him, we

we mean only a *Mystery*, or a *Mystical Sense* of him, be it as to his *Coming*, *Birth*, *Miracles*, *Sufferings*, *Death*, *Resurrection*, *Ascension*, *Mediation* and *Judgment*; I would yet add, to preserve the well-disposed from being stagger'd by such *Suggestions*, and to inform and reclaim such as are under the Power and Prejudice of them, That, we do, we Bless God, Religiously Believe and Confess, to the Glory of God the Father, and the Honour of his Dear and Beloved Son, that, *Jesus Christ*, took our *Nature* upon him, and was like unto us in all things, *Sin* excepted; That he was Born of the *Virgin Mary*, and Suffered under *Pontius Pilate*, the *Roman Governour*, Crucified, Dead, and Buried in the *Sepulchre* of *Joseph of Arimathea*; Rose again the *Third Day*, and Ascended into *Heaven*, and sits on the *Right Hand* of God, in the *Power* and *Majesty* of his Father, who will one *Day* Judge the *World* by him, even that *Blessed Man*, *Christ Jesus*, according to their *Works*.

§. 2. But because we so Believe, must we not Believe what Christ said, *He that is with you shall be in you*, John 14. *I in them, and they in me*, &c. Chap. 17. *When it pleased God to reveal his Son in me*, &c. Gal. 1. *The Mystery hid from Ages, is Christ in the Gentiles the hope of Glory*, Col. 1. *Unless Christ be in you, ye are Reprobates*? 2 Cor. 13. Or must we be industriously represented Deniers of Christ's Coming in the Flesh, and the Holy *Ends* of it, in all the Parts and Branches of his *Doing* and *Suffering*, because we Believe, and press the Necessity of Believing, Receiving and Obeying his *Inward* and *Spiritual* Appearance and Manifestation of himself; through his Light, Grace and Spirit in the Hearts and Consciences of Men and Women, to Reprove, Convict, Convert and Change them? This we esteem hard and unrighteous Measure; nor would our warm and sharp Adversaries be so dealt with by others: But to do as they would be done

done to, is too often no part of their Practice, whatever it be of their Profession.

§. 3. Yet we are very ready to declare to the whole World, that we cannot think Men and Women can be saved by their Belief of the one without the Sense and Experience of the other; and that is what we oppose, and not his Blessed Manifestation in the Flesh. We say that he then overcame our Common Enemy, foil'd him in the open Field, and in our Nature, triumphed over him that had overcome and triumphed over it in our Fore-father *Adam*, and his Posterity; and that as truly as Christ overcame him in our Nature, in his own Person, so by his Divine Grace being received and obeyed by us, he overcomes him in us: That is, he detects the Enemy by his Light in the Conscience, and enables the Creature to resist him, and all his Fiery Darts, and finally, so to Fight the Good Fight of Faith, as to overcome him, and lay hold on Eternal Life.

S. 4. And this is the Dispensation of *Grace*, which we declare, *has appeared to all*, more or less, teaching those that will receive it, *to deny ungodliness and worldly lusts*, and *to live soberly, righteously, and godly in this present World*; *looking for* (which none else can justly do) *the blessed Hope, and glorious Appearing of the Great God, and our Saviour Jesus Christ, &c. Tit. 2. 11, 12, 13.* And as from the Teachings, and Experience, and Motion of this Grace, we minister to others, so the very drift of our Ministry is to turn Peoples Minds to this Grace in themselves, that they *may all, up and be doing, even the good and acceptable Will of God, and work out their Salvation with fear and trembling, and make their High and Heavenly Calling and Election sure*; which none else can do, whatever be their *Profession, Church and Character*: *For such as Men sow they must reap; and his Servants we are whom we obey. Regeneration we must know, or we cannot*

cannot be Children of God, and Heirs of Eternal Glory: And to be Born again, an *other* Spirit and Principle must prevail, leaven, season, and govern us, then either the Spirit of the World, or our own depraved Spirits ; and this can be no other Spirit than that which dwelt in Christ, for unless that dwell in us, we can be none of his, *Rom. 8. 9.* And this Spirit begins in *Conviction*, and ends in *Conversion* and *Perseverance*: And the one follows the other ; Conversion being the Consequence of *Convictions obey'd*, and Perseverance a natural *Fruit* of Conversion, and being Born of God ; for such Sin not, because the Seed of God abides in them, *John 3. 7, 8.* but through Faithfulness, continue to the end, and obtain the Promise, even Everlasting Life.

§. 5. But let my Reader take this along with him, that we do acknowledge that Christ, through his Holy *Doing* and *Suffering* ( for being a Son he learned Obedience ) has obtained Mercy.

Mercy of God his Father for Mankind ; and that his Obedience has an Influence to our Salvation, in all the Parts and Branches of it ; since thereby he became a Conqueror, and *led Captivity captive*, and obtained *Gifts for Men*, with divers Great and Precious Promises, that thereby we might be partakers of the Divine Nature, having (first) escaped the *Corruption that is in the World*, through Lust. I say we do Believe and Confess that the Active and Passive Obedience of Christ Jesus affects our Salvation throughout, as well from the Power and Pollution of Sin, as from the Guilt, He being a Conqueror as well as a Sacrifice, and both through Suffering : Yet, they that reject his Divine Gift, so obtained, and which he has given to them, by which to see their Sin, and the sinfulness of it, and to repent and turn away from it, and do so no more ; and to wait upon God for daily strength to resist the Fiery Darts of the Enemy, and to be Comforted

Comforted through the Obedience of Faith in and to this Divine Grace of the Son of God, such do not please God, believe truly in God ; nor are they in a state of true Christianity and Salvation. *Woman*, said Christ, to the *Samaritan*, at the Well, *badst thou known the Gift of God, and who is it is that speaketh to thee*, &c. People know not Christ, and God, whom to know is Life Eternal, *John 17*, because they are Ignorant of the Gift of God, *viz.* a measure of the Spirit of God that is given to every one to profit with, *1 Cor. 12. 7.* which reveals Christ and God to the Soul. *Flesh and Blood* cannot do it, *Oxford* and *Cambridge* cannot do it, *Tongues* and *Philosophy* cannot do it ; for they that by *wisdom* knew not God, had these things for their *Wisdom* : They were strong, deep and accurate in them ; but alas, they were clouded, puffed up, and set farther off from the Inward, and Saving Knowledge of God, because they sought for it in them,

them, and thought to find God there. But the *Key of David* is an other thing, which shuts and no Man opens, and opens and no Man shuts ; and this Key have all they that receive the *Gift of God* into their Hearts ; and it opens to them , the Knowledge of God and themselves, and gives them a quite *other Sight, Taste and Judgment* of things, than their *Educational* or *Traditional* Knowledge afforded them. This is the beginning of the *New Creation* of God, and thus it is we come to be *New Creatures* : And we are bold to declare there is no other way, besides this, by which People can come into Christ, or to be true Christians, or receive the Advantage that comes by the Death and Sufferings of the Lord Jesus Christ. Wherefore we say, and upon good Authority, even that of our *own Experience*, as well as that of the Scriptures of Truth, Christ will prove *no Saving Sacrifice* for them, that refuse him for their *Example*. They that

reject

reject the Gift, do *deny* the Giver, instead of themselves *daily*, for the Giver's sake. O that People were wise! that they would consider their latter End, and the things that make for the Peace thereof! Why should they *perish* in a vain hope of Life, *while Death Reigns*? Of living with God, who live not to him, nor walk with him? *Awake*, thou that sleepest in thy Sin, or at best, in thy Self-righteousness; *Awake*, I say, and Christ shall give thee Life! For he is the *Lord from Heaven*, the *quickening Spirit*, that quickens us, by his Spirit, if we do not, *resist* it and *quench* it, by our Disobedience; but receive, love and obey it, in all the Holy Leadings and Teachings of it, *Rom. 8. 14, 15.* To which Holy Spirit I commend my *Reader*, that he may the better see where he is, and also come to the true Belief and Advantage of the *Doings* and *Sufferings* of our Dear and Blessed Lord and Saviour Jesus Christ, who saves from the *Power*

*and*

and Pollution, as well as Guilt of Sin, all those that hear his knocks, and open the Door of their Hearts to him, that he may come in and work a real and thorough Reformation in and for them: And so the Benefit, *Virtue* and *Efficacy* of his *Doings* and *Sufferings* without us, will come to be livingly applied and felt, and Fellowship with Christ in his Death and Sufferings known, according to the Doctrine of the Apostle; which, those that live in that which made him suffer, know not, tho' they profess to be saved by his Death and Sufferings. Much more might be said as to this matter, but I must be brief.

§. 6. To conclude this Chapter, we wonder not that we should be mistaken, mis-construed and mis-represented, in what we believe and do to Salvation, since our Bettters have been so treated in the Primitive Times; nor indeed is it only about *Doctrines* of Religion, for our *Practice* in *Worship* and *Discipline* have had

had the same Success! But this is what I earnestly desire, that however bold People are pleased to make with us, they would not *deceive* themselves in the great things of their own Salvation: That while they would seem to own all to Christ, they are not found *disowned* of Christ in the last Day. Read the *7th* of *Matthew*; it is he that hears Christ, the great Word of God, and does what he enjoins, what he commands, and by his Blessed Example, recommends, that is a *Wise Builder*, that has founded his House well, and built with good Materials, and whose House will stand the last shake and Judgment. For which cause we are often plain, close and earnest with People, to consider, that Christ came not to save them in, but *from their Sins*; and that they that think to discharge and release themselves of his *Toke and Burden*, his *Cross* and Example, and secure themselves, and Complement Christ with his having done all for them,

them, while he has wrought *little or nothing in them*, nor they parted with any thing for the love of him, will finally awake in a dreadful surprize, at the sound of the last Trumpet, and at this sad and irrevokable Sentence, *Depart from me, ye Workers of Iniquity, I know you not*: Which terrible End, may all timely avoid, by *hearkening to Wisdom's Voice*, and *turning* at her Reproof, that she may lead them in the Ways of Righteousness, and in the midst of the Paths of Judgment, that their Souls may come to inherit *Substance*; even *durable Riches and Righteousness* in the Kingdom of the Father, World without end.

## C H A P. X.

Sect. 1. *Of the true Wor-  
ship of God in what it  
stands.* Sect. 2. *Of the  
true Ministry, that it is  
by Inspiration.* Sect. 3.  
*The Scripture plain in  
that Case.* Sect. 4. *Christ's  
Ministers, True Wit-  
nesses, they speak what  
they know, not by Re-  
port.* Sect. 5. *Christ's  
Ministers they affirm,  
I Preach*

Preach freely, 'tis one of  
their Marks.

S. I. **A**S the Lord wrought effectually, by his Divine Grace, in the Hearts of this People, so he thereby brought them to a *Divine Worship and Ministry*; Christ's words they came to Experience, *viz.* *That God was a Spirit, and that he would therefore be worshipped in the Spirit, and in the Truth, and that such Worshippers the Father would seek to worship him.* For, bowing to the **Convictions** of the Spirit in themselves, in their daily course of living, by which they were taught to eschew that which was made manifest to them to be evil, and to do that which was good, they, in their Assembling together, sate down, and waited for the Preparation of this Holy Spirit, both to let them see their States and Conditions before the Lord, and to worship him acceptably; and

as

as they were sensible of Wants, or Shortness, or Infirmities, so in the secret of their own Hearts, Prayer would spring to God, through Jesus Christ, to help, assist and supply them : But they did not dare to *wake* their Beloved before his time ; or approach the Throne of the King of Glory, till be held out his Scepter ; or take thought what they should *say*, or after their own or other Mens studied *Words and Forms*, for this were to Offer *strange Fire* ; to pray, but not by the Spirit ; to ask, but not in the Name, that is, in the Power of our Lord Jesus Christ, who pray'd as well as that he spoke like one having Authority, that is, *Power*, a Divine *Energy* and *Force* to reach and pierce the Heavens, which he gives to all that obey his Light, Grace and Spirit, in their solemn Waitings upon him. So that 'tis this Peoples Principle, that *Fire must come from Heaven* ; Life and Power from God to enable the Soul to pour out it self acceptably

before him. And when a Coal from his holy Altar, touches our Lips, then can we Pray and Praise him as we ought to do. And as this is our Principle, and that according to Scripture, so is it, Blessed be God, our Experience and Practice: And therefore it is we are separated from the Worships of Men, under their several Forms, because they do not found it in the Operation, Motion and Assistance of the Spirit of Christ, but the Appointment, Invention and Framing of Man, both as to Matter, Words and Time. We do not dissent in our own Wills, and we dare not comply against His that has called us, and brought us to his own Spiritual Worship; in Obedience to whom we are what we are, in our Separation from the divers Ways of Worship in the World.

§. 2. And as our Worship stands in the Operation of the Spirit and Truth in our inward Parts, as before expressed, so does our Ministry. For as

as the Holy Testimonies of the Servants of God of Old, were from the Operation of his Blessed Spirit, so must those of his Servants be in every Age, and that which has not the Spirit of Christ for its Spring and Source, is of Man, and not Christ. Christian Ministers are to minister *what they receive*: This is *Scripture*; now that which we receive, is not our own, less another Mans, but the *Lord's*: So that we are not only not to *Steal* from our Neighbours, but we are not to *Study* and speak our *own words*. If we are not to study what we are to say before Magistrates for our selves, less are we to study what we are to say *for and from* God to the People. We are to minister, *as the Oracles of God*; if so, then must we receive *from Christ*, God's Great Oracle, what we are to minister. And if we are to minister what we receive, then not what we *Study*, *Collect*, and beat out of our own Brains, for that is not the Mind of Christ, but our Imaginations,

nations, and this will not Profit the People.

S. 3. This was recommended to the *Corinthians* by the Apostle *Paul*, *1 Cor. 14.* that they should speak *as they were moved*, or *as any thing was revealed to them*, *by the Spirit*, for the Edification of the Church ; for says he, *Ye may all Prophecy* ; that is, ye may all Preach to Edification, *as any thing is revealed to you*, for the Good of others, *and as the Spirit giveth Utterance*. And if the Spirit must give Christ's Ministers their Utterance, then those that are his, are careful not to ~~utter~~ any thing in his Name to the People, without his Spirit ; and by good Consequence, they that go before the true Guide, and utter words without the Knowledge of the Mind of the Spirit, ~~are~~ none of Christ's Ministers : Such certainly run and God has not sent them, and they cannot Profit the People. And indeed, how should they, when it is impossible that mere Man, with all his Parts, *Arts and*

*Acquire-*

Acquirements, can turn People from Darkness to Light, and from the Power of Satan to God, which is the very End and Work of the Gospel Ministry. It must be Inspired Men, Men Gifted by God, taught and influenced by his Heavenly Spirit, that can be qualified for so great, so inward, and so Spiritual a Work.

S. 4. Ministers of Christ are his *Witnesses*, and the Credit of a Witness is, that he has *heard*, *seen* or *handled*: And thus the Beloved Disciple states the *Truth* and *Authority* of their *Mission* and *Ministry*; 1 *John* 1. 1, 3. *That which we have heard, which we have seen with our Eyes, which we have looked upon and our hands have handled, that declare we unto you, that your Fellowship may be with us, and truly our Fellowship is with the Father, and with his Son Jesus Christ.* I say, If Christ's Ministers are his *Witnesses*, they must know what they speak; that is, they must have experienced, and past through those States and Conditions,

they Preach of, and practically know those Truths they declare of to the People, or they come not in by the Door, but over the Wall, and are *Thieves and Robbers*. He that has the Key of *David* comes in at the Door, Christ Jesus, and has his *Admission and Approbation* from him, *anointed* by him, the alone *High Priest* of the *Gospel-Dispensation*. He it is that breaths, and *lays his hands* upon his own *Ministers*, he *anoints* them, and recruits their *Cruice*, and renews their *Horn* with *Oyl*, that they may have it fresh and fresh, for every Occasion and Service he calls them to, and engages them in.

S. 5. Nor is this all, *but as they Receive freely, freely they Give*: They do not Teach for *Hire*, Divine for *Money*, nor Preach for *Gifts or Rewards*. It was Christ's Holy Command to his Ministers to give *freely*, and it is our Practice. And truly we cannot but admire that this should be made a *Fault*, and that Preaching for *Hire* should

should not be seen to be one ; yea a *Mark* of False Prophets, when it has been so frequently and severely cried out upon, by the True Prophets of God in former times. I would not be Uncharitable, but the Guilty are desired to call to mind, who it was that offered Money to be made a Minister, and what it was for ; if not to get Money and make a Trade or Livelihood by it ; and what answer he met with from the Apostle Peter, *Acts* 8. 18, 19, 20. The Lord Touch the Hearts of those that are giving Money to be made Ministers, in order to live by their Preaching, that they may see what ground it is they build upon, and repent, and turn to the Lord, that they may find Mercy, and become living Witnesses of his Power and Goodness in their own Souls ; so may they be enabled to tell others *What God has done for them*, which is the *Root* and *Ground* of the true Ministry ; and this Ministry it is that God does Bless. I could say much  
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on this Subject, but let what has been said suffice at this time, only I cannot but observe, that where any Religion has a strong Temptation of Gain to induce Men to be Ministers, there is great Danger of their running faster to that Calling, than becomes a true Gospel-Minister.

S. 1. Object. But does not this sort of Ministry, and Worship, tend to make People careless, and Spiritual Pride in others, may it not give an occasion to great Mischief and Irreligion?

Ans/w. By no means; For when People are of *Age*, They, of right, expect their Inheritances; and the End of all Words is to bring People to the Great *VVord*, and then the Promise of God is Accomplished,

*They shall be all taught of  
me, from the least to the  
greatest, and in Righteousness* ( pray  
mark that ) *they shall be Established,  
and great shall be their Peace.* To  
this, of the Evangelical Prophet, the  
beloved

beloved Disciple agrees, and which is a full Answer to the Objection; *These things have I written unto you, concerning them that Seduce you: But the Anointing,* <sup>1 John 2. 26, 27.</sup> *which ye have received of him, abideth in you, and ye need not that any Man teach you, but as the same Anointing teacheth you, of all things, and is Truth, and is no Lye: And even as it hath taught you, ye shall abide in him.* In which Three things are observable. *1st,* That he writ his Epistle upon an extraordinary Occasion, *viz.* to prevent their *Delusion.* *2dly.* That he asserts a nearer and superior Minister than himself, *viz.* *The Anointing or Grace* they had received; and that not only in that particular Exigency, but in *all Cases* that might attend them. *Thirdly,* That if they did but take heed to the Teachings of it, they would have no need of Man's Directions, or fear of his Seducings. At least of *no Ministry*

Ministry that comes not from the Power  
 of the Anointing: Though I rather  
 take the Apostle in the highest Sence  
 of the Words, 2 Thess. 4. 9. Thus also  
 the Apostle Paul to the Thessalonians.  
 But as touching Brotherly Love, ye need  
 not that I write unto you: For ye your  
 selves are Caught of God to Love  
 one another. But Helps are useful,  
 and a great Blessing, if from God,  
 such was John the Baptists; but re-  
 member he pointed all to Christ,  
 John 1. 26. Lo the Lamb of God! I  
 Baptize you with Water, but he shall  
 Baptize you with the Holy Ghost and  
 with Fire, Mat. 3. 11. And so the  
 true Ministry does. And while Peo-  
 ple are *Sensual*, and under such an  
 Eclipse, by the Interposition of *Sin*  
 and *Satan*, God is pleased to send  
 forth his *Intlightning* Servants to awa-  
 ken and turn them from the *Dark-  
 ness* to the *Light* in themselves, that,  
 through Obedience to it, they may  
 come to be *Children of the Light*,  
 John 12. 36, and have their fellow-  
 ship

ship one with another in it, and an Inheritance, at last, with the Saints in Light for ever.

And as it is the Way God has taken to Call and Gather People, so a *Living* and *Holy Ministry* is of great advantage, to *Watch over*, and *Build up* the Young, and *Comfort* and *Establish* the Feeble and simple Ones. But still I say, the *more Inward*, the *less Outward*: The more People come to be taught *Immediately* of God, by the Light of his Word and Spirit in their Hearts, the less need of outward means, read *Isa.* 16. 19, 20. which is held by all to be a *Gospel Promise*, and the Sun and Moon there, as general understood to mean the external Means in the Church. Compare them with *John* 1. 13. *Rom.* 1. 19. *1 Cor.* 2. 11, 15. *1 Thes.* 4. 9. *1 John* 2. 20, 27. *Rev.* 21. 22, 23, 24. All which points at what we assert of the sufficiency and glorious Priviledge of Inward and Spiritual Teachings. And most certainly, as Men

Men Grow in Grace, and know the Anointing of the Word in themselves, the Dispensation will be less in Words (though in Words) and more in Life; and Preaching will, in great Measure, be turned into Praising, and the Worship of God, more into Walking with, than Talking of God: For that is *WWorship indeed*, that Bows to his Will at all Times, and in all Places: The *truest*, the *highest* Worship Man is capable of in this World. And it is that Conformity that gives Communion, and there is no fellowship with God, no Light of his Countenance to be enjoyed, no Peace and Assurance to be had, further than there is Obedience to his Will, and a *Faithfulness* to his Word, according to the Manifestation of the Light thereof in the Heart.

I say, this is the *truest* and *highest* State of Worship; for *Set Days and Places*, with all the Solemnity of them, were most in Request in the weakest Dispensation. *Altars, Ark,* and

and Temples, Sabbaths and Festivals, &c. are not to be found in the Writings of the New Testament. There, every Day's alike, and every Place is alike; but if there were a Dedication, let it be to the Lord.

*Rom. 14. 5, 6, 7.  
8, 17. 1 Cor. 8.  
6. Col. 2. 16, 17.  
Pbil. 1. 21. Gal.  
2. 20.*

Thus the Apostle, but he plainly shews a State beyond it, for to *Live* (with him) was *Christ*, and to *Dye* was *Gain*; for the Life he Lived, was by the *Faith* of the Son of God, and therefore it was not he that Lived, but *Christ* that Lived in him; that is, that Ruled, Conducted and bore Sway in him; which is the true *Christian Life*; the *Supersensual Life*; the *Life of Conversion* and *Regeneration*; to which all the *Dispensations* of God, and *Ministry* of his Servants have ever tended, as the *Consummation* of God's Work for Man's Happiness. Here every Man's a *Temple*, and every Family a *Church*, and every Place, is a *Meeting-Place*, and every *Village* a *Meeting*. And yet

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a little while and it shall be so yet more and more ; and a People the Lord is now Preparing to enter into this Sabbath or Degree of Rest.

Not that we would be thought to *undervalue* *Publick* and *Solemn* *Meetings* : We have them all over the Nations where the Lord has called us. Yea, tho' but Two or Three of us be in a *Corner* of a *County* ; we meet , as the *Apostle* Exhortted the *Saints* of his time, and Reproved such as Neglected to Assemble ~~themselves~~. But yet shew we unto thee, O *Reader* , a *more excellent Way* of *Worship* : For many may come to those *Meetings*, and go away *Carnal*, *Dead*, and *Dry* ; but the *Worshippers in Spirit* and *in Truth* , whose *Hearts* *Bow* , whose *Minds* Adore the *Eternal* *God*, *that is a Spirit*, *in and by* his *Spirit*, such as conform to his *Will*, and walk with him in a *Spiritual Life*, they are the *True*, *Constant*, *Living*, and *Acceptable Worshippers* ; whether it be in *Meetings* or out of *Meetings* ; And

And as with such, all outward Assemblies are greatly Comfortable, so also do we meet for a Publick Testimony of Religion and Worship, and for the ~~Edification and Encouragement~~ of those that are yet Young in the Truth, and to *Call* and *Gather* others to the knowledge of it, who are yet going astray ; and Blessed be God, it is not in vain, since many are thereby added to the Church, that we hope and believe shall be Saved.

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## CHAP. XI.

Sect. 1. Against Tythes.  
Sect. 2. Against all  
Swearing. Sect. 3. A-  
gainst War among Chris-  
tians. Sect. 4. Against  
Salutation of the Times.  
Sect. 5. And for Plain-  
ness of Speech. Sect. 6.  
Against mixt Marria-  
ges. Sect. 7. And for plain-  
ness in Apparel, &c.  
no Sports and Pastimes  
after

after the manner of this  
World. Sect. 8. Of Ob-  
serving Days. Sect. 9.  
Of Care of Poor, Peace  
and Conversation.

§. 1. **A**ND as God has been pleased  
to call us from an *Human*  
Ministry, so we cannot for Consci-  
ence-sake *Support* and *Maintain* it, and  
upon that Score, and not out of *Ha-  
mour or Covetousness*, we refuse to pay  
*Tithes*, or such-like pretended *Dues*,  
concerning which, many Books have  
been writ in our Defence: We can-  
not *Support* what we cannot *Ap-  
prove*, but have a *Testimony* against;  
for thereby we should be found *In-  
consistent* with our selves.

§. 2. We dare not *Swear*, because  
Christ forbids it, *Mat. 5. 34, 37.* and  
*James*, his true follower. It is *Need-  
less* as well as *Evil*, for the reason of

Sweating, being *Untruth*, that Men's *Tea* was not *Tea*. Sweating was used to awe Men to Truth Speaking; and to give others Satisfaction, that what was Sworn, was true. But the true Christians, *Tea*, being *Tea*, the end of an Oath is answered, and therefore the use of it. *Needless, Superfluous, and cometh of Evil.* The Apostle *James* Taught the same Doctrine, and the Primitive Christians Practised it, as may be seen in the Book of *Martyrs*; as also the earliest and best of the Reformers.

§. 3. We also believe, that *War ought to cease*, among the followers of the Lamb Christ Jesus, who taught his Disciples to forgive and love their *Enemies*, and not to War against them, and kill them; and that therefore the Weapons of his true Followers are not *Carnal* but *Spiritual*; yet mighty, through God, to cut down *Sin* and *Wickedness*, and *Desthrone* him that is the Author thereof. And as this is the most Christian, so the most Rational.

Rational Way; Love and Persuasion having more Force than Weapons of War. Nor would the worst of Men easily be brought to hurt those that they really think love them. Tis that Love and Patience must in the end have the Victory.

S. 4. We dare not give worldly Honour, nor use the Frequent and Modish *Splendours* of the Times, seeing plainly, that *Vanity*, *Pride* and *Ostentation* belong to them! Christ also forbid them in his Day, and made the Love of them a Mark of Declension from the Simplicity of purer times; and his Disciples, and their Followers, were observed to have obeyed their Masters Precept. It is not to *Distinguish* our selves a Party, or out of *Pride*, *Ill breeding* or *Humour*, but in Obedience to the Sight and Sence we have received from the Spirit of Christ, of the *evil Rise* and *Tendency* thereof.

S. 5. For the same Reason we have returned to the first *Plainness* of Speech,

Speech, *viz.* *Thou* and *Thee*, to a single Person; which tho' Men give another to God, they will hardly endure it from us. It has been a great *Test* upon Pride, and shewn the *Blind* and *weak Insides* of many. This also is out of *pure Conscience*, whatever People may think or say of us for it. We may be *Despised*, and have been so often, yea, very evilly Entreated, but we are now better known, and People better Informed. In short, 'tis also both *Scripture* and *Grammer*, and we have Propriety of Speech for it, as well as Peace in it,

§. 6. We cannot allow of *mix'd Marriages*, that is, to joyn with such as are not of our Society; but Oppose and Disown them, if at any time any of our Profession so grossly err from the Rule of their Communion; yet Restore them upon sinc're Repentance, but not disjoyn them. The Book I writ of the Rise and Progress of the People called Quakers, is more full and express herein.

S. 7. *Plainness in Apparel and Furniture*, is another Testimony peculiar to us, in the degree we have bore it to the World: As also, *few Words*, and being *at a Word*. Likewise *Temperance in Food*, and *Abstinence from the Recreations and Pastimes of the World*. All which we have been taught, by the Spirit of our Lord Jesus Christ, to be according to Godliness; and therefore we have long exhorted all that their *Moderation may be known unto all Men*, for that the *Lord was at hand*, to enter into Judgment with us for every Intemperance or Excess; and herein we hope we have been no ill Examples, or Scandal unto any that have a due Consideration of things.

S. 8. We cannot in Conscience to God, observe *Holy days* (so called) the *Publick Fasts and Feasts*, because of their *Human Institution and Ordination*, and that they have not a Divine War-

Warrant, but are appointed in the Will of Man.

§. 9. Lastly, We have been lead, by this Good Spirit of our Lord Jesus Christ, of which I have treated in this Discourse, according to Primitive Practice, to have a due Government over one another, for the Preservation of the whole Society, in a Conversation suitable to their Holy Profession.

First, In respect to a strict Walking both towards those that are Without, and those that are Within; that their Conversation in the World, and Walking in and towards the Church, may be blameless. That as they may be Strict in the one, so they may be Faithful in the other.

Secondly, That Collections be made to supply the Wants of the Poor, and that care be taken of Widows and Orphans, and such as are helpless, as well in Council as about Subsistence.

Thirdly,

*Thirdly*, That all such as are intended to Marry, if they have Parents, or are under the Direction of Guardians or Trustees, are obliged, *First*, to declare to them their Intention, and have their Consent before they propose it to one another, and the Meeting they relate to, who are also careful to examine their Clearness, and being satisfied with it, They are by them allowed to Solemnize their Marriage in a Publick Select Meeting, for that Purpose Appointed, and not otherwise; Whereby all *Clandestine* and *Indirect* Marriages are prevented among us.

*Fourthly*, And to the end that this Good Order may be observed, for the Comfort and Edification of the whole Society, in the Ways of Truth and Soborness; Select Meetings, of Care and Business, are fix'd in all Parts, where we Inhabit, which are held Monthly, and which Resolve into Quarterly Meetings, and those into one Yearly Meeting, for our better

Communication one with another, in those things that maintain *Piety* and *Charity*; that God, who by his Grace, has called us to be a People to his Praise, may have it from us, through his Beloved Son, and our Ever-blessed and Only Redeemer, Jesus Christ, for He is *Worthy, Worthy, Now, and Ever*; *Amen*.

Thus, Reader, thou hast the *Character* of the People called *Quakers*, in their *Doctrine, Worship, Ministry, Practices and Discipline*: Compare it with Scripture, and Primitive Example; and we hopethou wilt find, that this short Discourse, hath, in good measure, Answered the Title of it, viz. *Primitive Christianity Revised, in the Principles and Practices of the People called Quakers*.

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